

# July, 1955

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ST. MARY MAGDALENE

By Massys



# The Holy Cross Magazine

July



1955

## Wanted: A Second Chance

BY REX WILKES

Every person at one time or another has wished that he could live his life over again. More than once we have yearned to go back and correct past errors. In retrospect we see clearly the course of action that led to them, and we are certain that, if given a second chance, we would avoid them.

But where will we get the second chance? The horror of evil is its finality. An unkind word once spoken cannot be recalled. An unpure thought registered in the consciousness leaves an indelible impression. We are caught with the consequences of the damage done by a wrong act. There is no possibility of going back and beginning again. Life is not like a play on a stage, where an actor, having made a wrong entrance, can back out and come in at the right time. The pattern of man's life is continuous action. There is no going back to re-live. There is only going ahead; and in living forward, many of us are pulling a backlog of accumulated error. This is a heavy weight impeding our progress and interfering with our happiness.

Not being able to go back and begin again, and at the same time feeling hampered by this

weight, men have developed a number of false techniques for living with it. Some will deny it, saying that sin, error, and evil do not exist. This is usually the pattern of the vapid sentimentalists, who protect themselves from the past with a set of mental charms, shibboleths and incantations, all ending on the refrain: "Now, just don't worry. Everything is going to be all right. Everything happens for the best." Should you summarize this philosophy, it would be that salvation cometh not by Our Lord Jesus Christ, but by going to a movie to get your mind off it.

Others who are not as mentally agile as the first group, forget the past. They try to strong-arm their sins with brusqueness, fighting their past with a snarling surliness in the present. Nothing is right now because something was wrong before. Of all the false notions perpetrated upon an unsuspecting humanity, the idea that 'what's done is done!' has about as little truth in it as any. What's done is *not* done. It is registered in the consciousness and stays there until an act of supernatural grace roots it out. We are not what we wish we were or what we

think we are. We are the sum of all we have been. It is simple enough to say 'forget the past', but just when we think we have it buried deep and secure, then a look, a laugh, the tune of a song, the way the stars are arranged in heaven or words overheard on the street will pull it back with a wrenching pain, and all our security is shattered.

Still others are nonchalant about past sins. They pass over them lightly. From time to time, they will pull them out and laugh at them. Somehow this laughter is not infectious. It does not catch on as most laughter does. There is no responding merriment, only silence that turns to bitterness; so that we are aware that the laughter grows not out of joy, but out of anguish. It does not come spontaneously from a life well-lived, but painfully out of the despair of disillusionment and cynicism.

Finally, there are others who excuse the past. These are the ones who have persuaded themselves that they had good and sufficient cause for what they have done. They will tell you that under the circumstances they could not have done differently. Given a sufficient amount of time and enough ingenuity, any person can find what he considers a good reason for doing practically anything he wants to do.

These are all human ways of dealing with the past, and they are all equally ineffective. Man is totally incapable of reliving his life; but God is fully capable of renewing it. Man cannot go back and start over again, but with God he can make a fresh start from this point on. We cannot make it by ourselves; it has to be made with God. If we try to do it on

our own, conditions will not change. It will not be a fresh start, but a repetition of the past. When Our Lord came to the lame man at Bethesda, He did not say: "Get up and walk"; but "*I say unto thee, get up and walk.*" It was action on God's part that restored him. Likewise, it was God's power that renewed the life of the woman who was a sinner. To her He said: "Thy sins are forgiven thee. Go in peace." He did not say: "Try not to do it again", or "Just forget all about it", or "What a shame—you shouldn't have done it". He started her on a new pattern of living, fortified with the power of His own love; not to relive the past but released from it.

It is God who gives us a second chance. As He breathed energy into dust and brought forth life in the beginning, the power of God's forgiveness breathes new energy into man's soul, renewing the life that was His originally. This energy can only come from God; no one else can give it to us. A psychiatrist can tell us why we sin, evil associates can tell us how to sin, our friends will tell us how to sin, and our enemies will tell others about our sins, but only God can forgive our sins. He can cut us loose from them so that we are free to live forward without their weight pulling us backward.

Religion is a love relationship between God and man. A love relationship consists of complete self-giving. Man in love with God gives all of himself with no reservations, explanations or equivocations. He offers to God not only his virtues, but his sins. In response the love of God flows back completing the relationship in renewal. To presume that we can get along without forgiveness is to assume that we can establish a relationship with God without loving Him. A child who has done something wrong, but who feels secure in his parents' love, will admit his misdeeds. It is only when we are uncertain of love that we try to cover up our wrongdoings. In seeking forgiveness, we are like a child standing before his father saying, "I'm sorry", moved to admit our wrongdoings from any sense of guilt or feeling of fear, but moved by love. Contrition is the name given to this motivation, and contrition means simply sorrow at having hurt one we love.

Some will say, why do we have to tell I



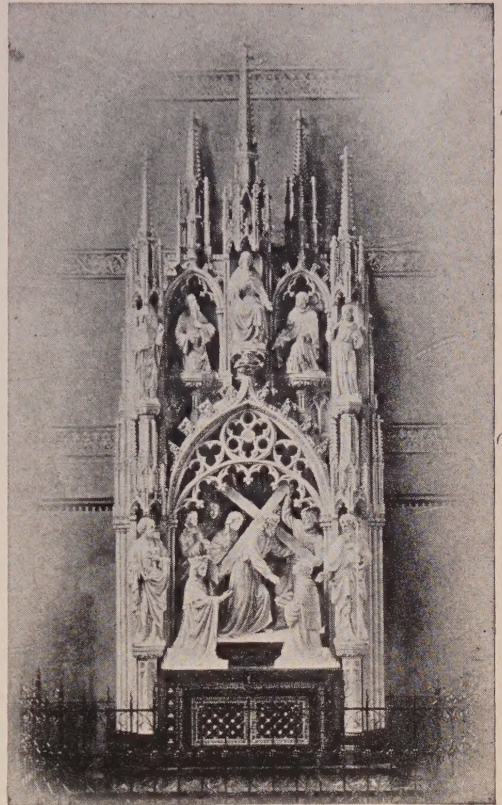


are sorry? Doesn't He already know it? To tell Him is so humiliating. No, not humiliating, because love never embarrasses the one that is loved; but humbling, because humility is always a natural attribute of real love. To tell God that we are sorry for our sins is our way of showing Him that we intend to be completely honest in our love for Him. Not to tell Him is pretense that is born of pride; and love can never be sustained on pretenses.

Many having come this far, hold back from seeking forgiveness because they are afraid that a full admission of sin on their part will cause a strain in their relationship with God. They remember the time they told a friend a wrong they had done him, and the friend has not felt the same toward them since. They fear that if they open up before God, something similar will happen. The love of God is not like the pound sterling. It cannot be evaluated. It must not be reckoned in terms of human affection. The love that bore the weight of Calvary can carry the burden of our sin, no matter how heavy it seems to us. And this love is absolut. Its potential for forgiveness is unlimited. No sin is excluded from it.

Then what about those who are convinced that they can never change, who are resigned to worrying along with life as it is with no chance of starting over again? Forgiveness is a process of rebuilding. It is not a magical formula. To say that a confirmed egotist having once sought remission of his sins would immediately lose his self-interest would be ridiculous. Short of a miracle, physical dispositions and aquired habits are not changed in a moment. The road back is sometimes a long and difficult one, but the important thing is that we are on it. We are not traveling in the old direction. We have a new destination, and have started the new life.

The assurance that we will reach the destination, that we can and do receive forgiveness of sins, is given to us in the Sacrament of Penance, the sacrament that is commonly called Confession. Our experience with the other sacraments convinces us that they are channels of grace designating the course of divine action in our lives. For example,



TOMB OF THOMAS A. KEMPIS

there was a time when we sought strengthening of character in Confirmation and we found it; or we needed comfort in Holy Communion and we received it. If we seek renewal of life through forgiveness in Penance, the course of that divine action will be carried out in our lives. By seeking it, God will be able to build a whole new pattern of life for us, breaking down the old influences and setting up new ones, a process that psychology describes as the establishment of a new set of chain reactions in the wall or the wearing of a new pattern in the nerve channels. It does not matter what you call it. It means for every man the right to live again. It cannot come through theories of behavior or new educational techniques. It can only come as it has come, through God. Outside the Catholic doctrine of forgiveness, there is no hope of renewal for any of us. This hope is not based on anything that we can do. It is based upon something that God has done! "And God in Christ hath forgiven you!"



# Confession

(We print the following letter and article just as they came to us, save for a few small changes in spelling and punctuation.)

March 1955

Holy Cross Press  
West Park, New York  
Dear Reverend Fathers:—

I am sending you the enclosed manuscript for your consideration for the reasons listed below. I imagine you will throw it out as it may offend what is sacred and tend to have an evangelistic flavor of testimony that is seldom, if ever, found in your publications.

## REASONS

1. It is true.
2. It is written by a lay person with no other person even discussing the contents.
3. It would have been helpful to me, a lay person, to have read something of this type. Everything is always written and spoken from the point of view of the Priest and often lacks insight into the lay thinking and sometimes even creates a certain rebellious feeling of being "high pressured" into something.
4. The writer at least feels there is an occasional place for testimony, enthusiasm and honest praise.

Having said all this, I submit this to you anonymously. You can throw it out without having to write a letter of rejection, and if you ever decide to use it in any way you can make corrections and changes without offense.

May our Lord bless you in all that you do.

This memory I want to stay close to me always for it is holy and sacred above all in my life thus far. It is when I knew, when I actually experienced the Grace of God. It is the occasion of making my first confession yesterday.

Since that hour over and over I have repeated those glorious words of absolution that have restored me to my Father in heaven.

It is interesting to recall that in all the two years I felt the need of making a Confession, and at the same time skillfully avoided it,

I never had the slightest concept of the ward. In reading there is much to convince one of repentance, and certainly the spirit Masters do write about the restoration grace. Yet, it is somehow vague and far when one knows it not. So in my case rather skipped over such details.

What was it like to make a Confession Awful! First was the recognition that God the Holy Ghost, wanted this of me. The same time I thought up every reason to oppose it. I think now of those words St. Thomas Aquinas—"A man's preparation for grace is from God, as the mover, but is also from man himself and his free choice as the moved." I was a long time moving. The Priest in my local Parish opposed the blessed Sacrament, and I developed a natural rationalization about loyalty to his authority as a convenient means of delay. I would pray that I might grow in love, charity, faith and repentance. Yet, here I let the matter stop on the grounds of the impasse in the local situation. Life seemed to go on before, with the one exception that I grew more and more aware of my own miserable state and that so often my motives of pride



ST. MARTIN  
By Jacopi



self giving and works of charity were not themselves pure—but were means to that end that I might be thought pious. More and more I questioned motives.

Finally, with an overwhelming desire that no longer could be deterred, I wrote the fatal letter—asking a Priest in a nearby town to come there for Confession. When the letter went from my hand into the mail box, I half-longed to retrieve it and forget the entire thing; but I knew there was no turning back.

Prior to posting this communication I had been helped a great deal by a slow reading of St. Francis de Sales' meditations on preparation for making a confession in his *Introduction to The Devout Life*, and that splendid book of Father F. P. Harton, *The Elements of the Spiritual Life*. Now was the time for actually writing down the list of my sins, and for prayer to the Holy Ghost to give me light to see myself and courage to be honest. I found help in *The Practice of Religion*, *St. Augustine's Prayer Book*, and tracts like—"How to Make a Confession", "*The Southwell Litany*", "*A Help to Repentance*" by Fr. Hutton, "*Miserable Offenders*" by C. S. Lewis, and "*Preparation for Holy Communion*" by Fr. Carroll Simcox.

Almost too soon came the letter from the Priest. I waited a while before opening it, and was relieved that he put the date about two weeks hence.

Having delayed so long to make a Confession, I found it hard to be contrite for sins long recognized. I recalled how easy it was to repent when one was caught in a lie or some other offense. Many of my sins had been repented of before and it seemed hard to stir up real sadness for having so grieved God. I prayed about this and finally made a part of my confession.

My list needed to be revised several times for I found the temptation to sin even in making a list of sins. How different this was from talking out problems where a psychological excuse is found for each wrong. Here nothing could be excused on such grounds.

The day arrived. I left my home early for the trip of some twenty miles. I longed



for a friend to talk to, for someone to go with me. It is a lonely journey that may be analogous to death in that each man must go alone. I was thankful for a radio in the automobile as a hopeful means to distract attention. My hope was ill founded. I parked on the outskirts of the town and read over some prayers and my list. Even at this late hour I found the Holy Ghost giving me more vision and so an addition or two were made to the list. With anxiety I watched the time and finally drove over to the Chapel which the Priest had appointed. I arrived there about ten minutes early. It was a lovely Chapel. Candles were burning on the Altar. I was stirred by the beauty and peace of the Sanctuary. I thought—how unworthy I am, and how loving is God.

As I knelt, there was a fleeting impulse to flee now while I still could. I hoped the Priest would be late. He was not. When he entered he stopped at my pew and spoke reassuringly to me. I was most grateful. And then I went forward. I knew I was to say first—"Bless me Father for I have sinned." This seemed wrong. Why should one be blessed when he has sinned? I listened carefully to the blessing which was so different from any I'd known. It answered my questions for such is most needful to one about to confess. "The Lord be with thy heart and lips that thou mayest humbly and



faithfully confess thy sins in the Name of the Father and of the Son and of the Holy Ghost."

I made my first confession—my voice was almost a monotone and my mouth became parched and dry. It was a relief to look away from my list of sins and read the printed words—"For these and all my other sins which I do not now remember, I am truly sorry. I purpose amendment. And ask of you Father, penance, counsel and absolution and to pray unto the Lord for me."

In his counsel the Priest told how one might react to a first confession, and how grace would come in any event. Then he said something to the effect that when you make your second confession it will be as coming to a beloved friend. A thought of protest crossed my mind—how could one come to love such a humiliating experience. Oh no. Yet, less than an hour after he said these words I knew he was correct, for in this experience I was closer to God than I had ever been before.

The penance was set and I was about to leave the Altar rail. I still did not think Absolution a possibility. Then came the benediction followed by those words of grace—"Go in peace, thy sins are forgiven thee." I was a little stunned as I returned to the pew to offer prayers of thanksgiving. I left the Chapel saying over and over—"Go in peace, thy sins are forgiven thee." And I knew then what divine grace is. For it filled my being. I wanted to be alone—to sing Hosanna in the Highest, and to pray with all my soul—thanks be to God. It was in this period of quiet prayer and meditation that I knew how correct were the words of the Priest—"You will find you come to your second confession as one comes to a beloved friend."

Praise and thanks be unto God forever and ever.

### Editor's Comments

1. Of the books referred to *St. Augustine's Prayer Book*, *How to Make a Confession*, and *A Help to Repentance* are obtainable from the Holy Cross Press, West Park, N. Y. Doubtless the others could be had at or through Messrs. Morehouse-Gor-



### LAST JUDGMENT

By Joos van Cleve, XIV Century

(Courtesy of the Metropolitan Museum of Art)

ham Co., 14 East 41 Street, New York N. Y.

2. It is interesting that the writer was impressed by those wonderful words at the end—"Go in peace; thy sins are forgiven thee."—that he does not mention the actual words of Absolution. They are:

Our Lord Jesus Christ, who hath all power to his Church to absolve all sinners who truly repent and believe in him, of all great mercy forgive thee thine offence. And by his authority committed unto me, absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The merits of the Passion of our Lord Jesus Christ, the prayers of his holy mother the blessed Virgin Mary, and of all the Saints, whatsoever good thou hast done, evil thou hast endured, be unto thee for the remission of sins, the increase of grace, and the reward of eternal life: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee and remain with thee for ever. Amen.



# Five-Minute Sermon

## OUR COMMUNIONS

BY JAMES O. S. HUNTINGTON, O. H. C.

*He will come to you.* St. John xiv:18

*No man cometh unto the Father but by Me.* St. John xiv:6

*Go ye therefore, and teach all nations . . . I am with you always.* St. Matthew xxviii  
0 20

While the brightness of the Feast of Corpus Christi is still about us, let us think, very simply, of the threefold purpose for which our Lord comes to us in Holy Communion.

### I.

First of all he comes to unite us to Himself. In His discourse to His disciples, at the institution of the Holy Eucharist in the Upper Room, He gave them the promise, "He will come to you." He comes that He may claim us as His own and give Himself to us, as the Food of our souls, as the Joy of our hearts. He comes in the way that He has Himself ordained. The conditions are very simple: Let there be a priest of the Church, and at least one soul besides; let there be bread, and wine; let the words be said which the Church appoints, and the acts be done; then He is present in all the fulness of His risen and glorified Humanity. It may be in any place—at the high altar of a vast cathedral, in a prison cell, or under the shadows of a great forest, equally in one place or in another—Christ comes and is present in the Sacrament of His Love. But if He is to achieve the purpose of His coming, if He is to unite us with Himself and Himself with us, then there must be hearts open to receive Him welcome; there must be hearts cleansed in penitence by His Precious Blood, that no barrier of sin and selfishness will put Him out. Not all of those who make their Communion are such as these. Some of the saddest words ever written are, "He came unto His own, and His own received Him not." Alas, they are true today, as they were two thousands years ago. They are true of Christians who kneel at the table of the Lord, and who yet, by their unrepented sin, close their hearts to Him.



ST. VINCENT DE PAUL

Nevertheless, in spite of such rejection, Jesus comes upon our altars and offers Himself to all who draw near. And to those who do worthily receive Him, to them He gives the power to become the sons of God, to be made like Him, the Perfect Son, to become not only Christians but Christs, each one another Christ, thinking His thoughts, speaking His words, doing His deeds.

### II.

Then, secondly, Jesus comes to us in Holy



Communion that, uniting us with Himself, conforming us to Himself, He may present us to His Father. From every altar where He has gathered loving hearts about Him, He cries: "Behold I and the children which God hath given Me." It is He Who said: "No man cometh unto the Father but by Me." He is the Way by which we can come to our own true End. For we were made for God—to know Him, to love Him, to find our home in Him. This is the truth which the world at large has well-nigh forgotten. That is why people today are so feverishly restless, so unhappy and discouraged, so homesick and heart-sick. They have no clear notion what life is for, what is the meaning of this strange world about them, what is their own meaning or purpose. If human life has no other goal than to snatch at elusive and disappointing pleasure, or to wear itself out in unprofitable toil, were it not as well to end it at once? That is the question that many men and women are asking, openly or secretly. And all the time Jesus is calling to them: "If any man serve Me, him will My Father honor;" "He that loveth Me shall be loved of My Father;" "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." And of those who do thus keep His words, in love for Him, Jesus says to His Father, "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me." On them He bestows the promise which is fulfilled to every faithful communicant who holds out his hand for the Gift: "I will come again, and receive you unto Myself; that where I am, ye may be also"—in the bosom of the Father.

Every good Communion is a foretaste of the final fruition of Infinite Goodness, Beauty, and Love. How should it not fill our hearts with joy? As St. Augustine, speaking of the bliss of heaven, says at the close of his *City of God*: "He Himself shall be the reward of virtue, Who has given virtue, and promised Himself, than Whom nothing can be better and greater. For what other thing is that which He said by the prophet; 'I will be their God and they shall be My people,' than 'I will be That where-with they shall be satisfied. I will be whatsoever is lawfully desired of men, life, health,

food, abundance, glory, honor, peace and all good things.'"

### III.

Thirdly, our Lord Christ gives Himself to us in Holy Communion in order that He may through us give Himself to other hearts and work through other lives. So, when He sends His apostles forth on their world-wide and age-long mission, to make Christians of all nations, it is not a command to go forth as it were, leaving Him behind. He goes forth in them, as the Source of all their grace and power to teach, to baptize, to feed, to heal, to bless. So He assures them: "I am with you always, even unto the end of the world." So, as St. Mark tells us, "They went forth, and preached everywhere, the Lord working with them." So the terms of our Lord's commission to His apostles were "As My Father hath sent Me, even so send I you." There could be no separation between the Father and His Son: Jesus said, "The living Father hath sent me, and I live by the Father," and again, "the Father that dwelleth in Me, He doeth the works." And so our Lord declares to His Apostles that He will be with them and in them.

And what was true of the apostles is true in its measure, of us. They were the pioneers in that victorious army of deliverance and achievement in which we are enlisted; renew our loyalty to our Commander at every Communion.

Dionysius the Areopagite was one of the earliest of the Christian mystics, yet because he was a Christian he could not be indifferent to the claims of a dying world. So he wrote "The most divine of all divine things is to work along with God in the salvation of souls." That is what every one of us can do in the strength of our Communions.





# Birthday Commemorations

The month of July is rich in Holy Commemorations. The first Remembrance is the Feast of the Visitation of the Blessed Virgin Mary, commemorating her solemn and holy journey in her search for wisdom and counsel with the Blessed Elizabeth who was at that time bearing Holy John Baptist, the forerunner of our Lord. The earliest evidence of the existence of this feast is its adoption by the Franciscan Chapter in 1263, on the advice of St. Bonaventure, which was extended to the entire Church by Urban VI, April 6, 1389.

St. Bonaventure, B. C. D., Cardinal Bishop of Albano, Minister General of the Friars Minor, born at Bagnorea 1221, died Lyons July 15, 1275.

St. Irenaeus, B. M. Bishop of Lyons, Father of the Church. Little is known of his life, hence this short biography.

Translation of St. Martin of Tours, Patron Saint of France. On his entering the city of Tours one day, in spite of ecclesiastic opposition, he was consecrated Bishop of the Church of Tours on July 4. Some fragments of his body were discovered in the ruins of his shrine. His consecration and the translation of his relics are commemorated on the same day.

Sts. Cyril and Methodius, apostles of the Slavs were brothers, born in Thessalonica in 877 and 826 respectively. Though belonging to a senatorial family both renounced secular honours and became priests. Their feast was at first celebrated in Bohemia and Moravia until Leo XIII extended the feast to the Universal Church.

St. John Gualbert, Founder of the Vallumbrosan Order was the son of the noble Florentine Gualbert Visdomini born in 985 and died at Passignano, July 12, 1073—his feast day; he was canonized in 1193.

St. James Apostle, also called St. James the Greater to distinguish him from the Apostle James the Less, who was probably named because of his small stature.

St. Vincent de Paul saw the light of day at Pouy, Gascony, France in 1580. This



ST. MARTIN AND THE BEGGAR—EL GRECO

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Widener Collection]

Saint seems like a man of our own time, for he was ahead of his own generation and has been dead less than 300 years. His parents were poor, hardworking peasants, but they secured an education for their son whom they had dedicated to the priesthood as a child. His devotion and arduous work for the poor and unfortunate were unbounded. In 1885 Leo XIII declared him the patron of all Roman Catholic charitable organizations in any way connected with him throughout the world. The Oblates of Mt. Calvary, associ-



ates of the Order of the Holy Cross, have chosen St. Vincent de Paul as their patron saint.

St. Margaret of Antioch, Virgin and Martyr also called Marina, belonged to Pisidian Antioch in Asia Minor, where her father was a pagan priest. Her mother died early and Margaret was brought up by a pious woman. After she had embraced Christianity she was ostracized by her father. A Roman prefect tried to make her his wife but she remained true to her vow to consecrate herself wholly to God. Her suitor finally ordered her head to be cut off and so she passed to her reward.

St. Mary Magdalene. The generally accepted Catholic opinion in the West up to the sixteenth century was that Mary of Bethany, Mary Magdala, and "the woman who was a sinner" were one and the same person. Among the Easterns it was held that they were different persons.

Sts. Joachim and Anne, parents of the Blessed Virgin Mary. Their names were taken from the Protevangelium of St. James which goes back to the second century. St. Joachim was honored very early by the Greeks who celebrated his feast on the day following the Blessed Virgin's. These two saints are remembered in some places on the same day.

St. Ignatius Loyola was born in 1491. This saint was baptized Inigo; the name Ignatius was assumed in later years while in Rome. He came of a knightly family, spent his youth at the court of Ferdinand; had few educational advantages and early entered the army. He was highly sentimental and fond of stories of chivalry. During a battle he was wounded which gave him time to think of his sins and former life. One night as he lay awake pondering those new lights, he saw the image of our Lady with the Holy Child Jesus in her arms. This sight filled him with inexpressible sweetness which produced in him such a loathing for his past sins, especially those of the flesh, that every unclean imagination seemed blotted out from his soul, and never again did he give consent to a carnal thought. He is the founder of the Society of Jesus, familiarly known as the Jesuits.



THE VISITATION

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)



# The Weakest Lamb

BY ELAINE MURRAY STONE

Isaiah 40:11 He shall gather the lambs with His arm, and carry them in His bosom.

Our Lord is portrayed as a shepherd in innumerable sermons and hymns, but perhaps the most impressionable impact for all of us is the representation of Jesus as the Good Shepherd which we see in so many stained glass windows. Long before the young child can understand a sermon, or sing a hymn, he can see and recognize our Lord as pictured in a church window. The brilliant colors attract his eye, and he is soon engaged in a simple form of contemplation.

Many of these beautiful windows show the shepherd surrounded by sheep and carrying in His arms the youngest and weakest lamb. This is the little one who cannot as yet walk by himself, and who would be easily lost when the shepherd and sheep moved on to another pasture.

Those sheep in the flock of our church who are young in faith, newly baptized, newly repentant, or just of a weak will and lukewarm religious disposition, these are the lambs that our Lord would carry in His bosom. But these are the very people who stand far away from the Shepherd, feeling that only the most holy and experienced may approach Him.

Our Lord came to earth expressly to save sinners, so that those who repent of their sins are particularly precious to Him. Those Christians who yearn to do good and aspire to perfection, but, because of weakness of will, fall over and over again, these are the lambs that our Saviour would gather with His arm and carry in His bosom, so that they cannot fall or stray again.

How many such weak and yet earnest Christians come to our Lord? By the way of the sacraments of the church, especially Confession and Communion, made frequently and sincerely: these lead straight to the bosom of our Lord. And how many these penitents remain there? By the constant practice of the presence of God. God cannot hold them

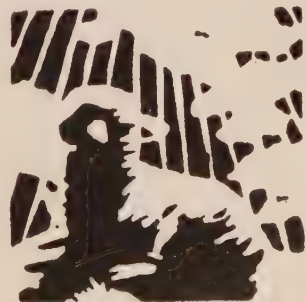
in His arms unless they desire to be there themselves, and make constant efforts to remain there. God never coerces us. He is a shepherd not a dictator.

This practice is also known as recollection. Such acts are made at first by conscious motions of the will, but eventually become habitual so that the devout Christian may live without any mental strain, in constant communion with God.

Those who are strong in their devotion, who never fall, those whose souls are not stained with sin; those who never have doubts, whose faith never wavers, whose eyes never lose the vision of God, they are very few and are usually saints. The majority of Christians will invariably have some spiritual problems, occasional falls and losses of faith, and these are the lambs who should stay close to their Lord, the shepherd of souls.

But the Christians who are truly weak in will, or new-born in the faith, they **MUST** be carried in the bosom of the shepherd, so that they will not be lost in the forests of worldliness, or the swamps of passion, or the gorges of despair.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest," says our Lord, as He picks up the weakest lambs to carry them in safety close to His Sacred Heart.





# What Are The Foundations of St. Francis

Here are Six of Them by Father Mize

## (1) Voluntary Poverty

The first St. Francis Boys' Home, established just as World II ended, was conceived as an expression of voluntary poverty following the example of the saint who most nearly followed the life of Our Lord.

The three starting staff of St. Francis in 1945 accepted subsistent salaries at one-third their earning capacities and stepped into an empty and inadequately heated former Old Peoples Home rented from the county at \$25 a month. The first boys began arriving, fresh from jails and Industrial Schools, before there was furniture for their rooms. The boys built a stone altar and cut down into miniature size for their tiny chapel room the pews of an abandoned Roman Catholic church. From the first, the plan of the Homes was to have the boys on a self-help program, giving thirty hours a week in summer and eight hours a week, above their school work, in winter, to the operation of the Homes. To further minimize the budget, the Homes opened their doors to gifts of clothing and furnishings.

The Homes' main interest is the boy offender—boys from 11 to 18 years of age whose records have required them to be separated from their families. They come from all cross-sections of society. Some come from flimsy homes in river areas. Three of their houses were swept away or destroyed by the floods of 1951. Others equally unfortunate are from beautiful suburban areas of midwestern cities whose parents have been so involved with cares and necessities and indulgences that the boys have been allowed to drift or to be pampered into self-centeredness and delinquency.

## (2) The Establishing of Clinical Standards

The Homes have tried to adjust the Franciscan ideal of voluntary poverty to a modern and money-standardized world where delinquency is more common than poverty. But the writer, the founder of the Homes, has discovered that the standard-making agencies

of our country, including the licensing agencies, look askance at what might make for poverty of program. Child welfare specialists, in 1950, presented the Homes with a yardstick of salaries totaling \$51,140 if the boys were to be assisted with sufficient professional persons, including both household leaders and therapists, such as are expected and required in American institutional life today. Much of the expanded program has been achieved. A psychiatric social worker, a clinical psychologist, a professionally trained Dean of boys, two priests, two Church Army leaders, and fine house-mothers are on the staff.

## (3) Keeping the Homes Small and the Boys in Public Life

These two elements are one—they go hand in hand. The Homes discover that the keeping of the boys in public life means keeping each unit small. And homelike. Diversifying a program throughout surrounding communities for 46 boys is more costly than keeping the boys together and segregated on a single campus. But nothing is so therapeutic as the enriching of the boy's program and activity in this way. Two campuses are required; and two sets of staff and two sets of transportation. The two units are 30 miles apart. The boys at the original Ellsworth unit are 11 to 15 years old. They share in all the town activity. The boys at the newer Bavaria unit are 14 to 16 years old. The unit is located between the city of Salina and the village of Bavaria, and both communities are used for school and other activities.

A third set of staff members are in the Salina office—the administrative, business, promotional and social work departments. The total staff comprises 25 persons.

## (4) Therapy in Christ

The crux of the St. Francis program of rehabilitation is what is referred to as "therapy in Christ." There is the constant temptation to groove the clinical program into





## VISITATION

By Ghirlandajo

channels of God's Love. Just as a Home without a clinical program does not achieve the best results, so also a clinical program cannot operate adequately except in the conscious dependence upon the flow of God's grace and in the constant expression of God's Love. No child can be regarded as a "case" or a "subject" and be restored to perfect health any more than he can be regarded as an "inmate" and hope to achieve health. He must be regarded only as a child of God; the creation of an All-Loving Father. So also the child's parents must be loved and respected just as the child himself.

St. Francis insists that religion is not a "department" of life, but the center, and that there can be no true "total program" unless the centers in God; that there can be no balanced approach in health, social welfare, education, recreation, and other facets of a boy's life unless the boy recognizes that his life "is hid with Christ in God" and unless he can say as did St. Augustine, "Thou hast made me, O God, for thyself, and my heart is not at rest until it finds its rest in Thee."

## (5) Full Use of the Church

This is why the Church is so essential to

the reclamation of any child who is emotionally or socially sick. It is the special channel chosen by Christ not only for the restoring of the world to God, but of people one to another. Every art of therapy is enhanced in value when used as the medium of God's Grace.

Entering the Church is a voluntary thing. The Homes regard no religion as adequate unless it leads to self-motivation on the part of the boy. Where worship is a part of the daily routine, and is taken as much for granted as eating, sleeping, playing, and working, boys develop a religious maturity ahead of many adults. Perhaps the richest asset in dealing with children and youths is their old-fashioned assumption that it is the normal thing to be a Christian. Children are shocked to realize what a small proportion of adults live up to their religious heritage. St. Francis capitalizes on this inherent religious assumption in youth. The boys are taught that life centers around God and that any other type of life is disproportioned.

St. Francis points out that since the Christian religion is a supernaturally revealed religion dealing with a special revelation



from God, it cannot be arrived at in its completeness by the personal experience of any single person, but only by the 1900-year-old experience of the historic Church. A basic Faith is therefore taught, as well as a basic discipline, and basic channels and avenues to God. Boys with a previous training and loyalty to a portion of the Church other than the Episcopal are expected to remain loyal to their own church and attend its services on Sunday mornings. Few boys, however, have had such previous training. Those who do are backed in their own church but, with others, attend the mid-week chapel services and instructions at the St. Francis Altar.

The day at the Bavaria unit starts with the daily Eucharist made possible by the voluntary attendance of boys. At Ellsworth the Eucharist is twice a week. At both units the day starts and ends at chapel in the presence of God.

#### (6) Forgiveness as a Technique in Rehabilitation

The Homes discover, in Christ's miracle of forgiveness, that it is the moment of crisis in a boy's life that is the moment of greatest opportunity; that the moment of crisis is not the time for rejecting the boy and separating him from society, but for helping him. The Homes believe that it is worth losing something for the privilege of trusting the other person; and, in trusting, bringing about a degree of transformation whether or not the transformation is noticeable at the time. The Homes believe that it is often the impatient response of an adult in correcting a boy's bad action that makes for the greater evil.

#### The Results

There have been cycles in the expanding program and with interim staff when all seemed chaos at St. Francis. Eighteen out of the first 30 boys were lost to Industrial Schools. Time magazine, in 1947, spoke of them as Ellsworth's "bad boys" who "nearly took the town apart." But the victory is in the process of being won. Even some of the "early thirty" returned to St. Francis from incarceration and made good.



ST. VINCENT DE PAUL

Boys have become treasurers and presidents of their high school classes, captains of athletic teams, diocesan officers of youth. A dozen former boys are in college. One who stole trucks and grabbed purses is a candidate for Holy Orders in one of the Church's theological schools. And during recent years few boys have reverted or been lost to a reformatory. The two Homes are closely knit fraternities centering the lives of their boys in the redemption of Jesus Christ.

#### The Cost?

The budget for operating the Homes set at \$123,202. This amount has never been achieved, and the program is reduced accordingly. The important Reception Center which was rented, has been closed.



The cost per boy is less than that in many other institutions. It is far less than cost of rehabilitating him. If a 15 year-old boy graduates from a state Industrial School to a Juvenile Reformatory, and then to a penitentiary or state hospital, his cost to the public assuming that he lives to be 60 years old—about \$90,000. Forty-five years at \$2,500 a year. Better to spend a few thousand in the upper reaches of his life stream and get it channelled correctly!

#### Prayer for St. Francis Boys' Homes

O God, who hast shown Thy love for us in that while we were yet sinners Christ died for us; bless what is being done at St. Francis Boys' Homes to redeem the youth who stand in need of Thy saving grace. Grant to those who teach and minister to them the wisdom and strength they need to fulfill Thy holy purposes. In days of weariness and discouragement may they find in Thee their sure resource; in trying times give them patience, and guidance in perplexity; and let them see the reward of their labors in the sound Christian character and good citizenship; through the same Jesus Christ our Lord. Amen.

Reprinted with permission from the Autumn 1954 number of *Hi-Lites*, the news organ of St. Francis Boys' Homes, Salina, Kansas.

#### St. Francis Boys' Homes Hymn

St. Francis was a holy man  
whom anyone may see.  
In luxury he placed a ban  
and lived in poverty.

He loved God with a worship pure;  
He loved mankind, as well.  
He preached men's evil minds to cure,  
and save their souls from Hell.

He shared his bread with hungry folk.  
He healed the sick and lame,  
and to a beggar gave his cloak.  
He did all in God's name.

He loved the rabbits, birds, and deer,  
that flocked to him for food.  
He preached to them God's love and cheer,  
and tried to do them good.

A sign from God, when death drew near,  
St. Francis could not hide;  
The wounds of Jesus did appear  
On hands and feet and side.

We too can live as Francis did,  
Though great a saint was he;  
And we may strive our world to rid  
Of hate and tyranny.

To God the Holy Trinity  
Our highest praise we sing.  
To Francis, for his charity,  
Our heartfelt love we bring.

Written for St. Francis Homes  
By Anne Strickland Jackson,  
Aspen, Colorado



ST. FRANCIS

# Thoughts on The Death of My Son

BY THE RT. REVEREND MATTHIAS JIRO SASAKI

Ten years ago my oldest daughter died of tuberculosis. Seven years ago my daughter Umeyo's husband died, also of t. b. Last year my wife died, and now I have lost my only son. Some people, looking at what has happened to me, have said, "We have always thought that God was a God of Love, but how can He be if He allows such sadness to come to a man who is a bishop, who has spent his life serving the Lord?"

In thinking about this I have been reminded of the saying of Our Lord as recorded in Matthew 5:45, "He maketh his sun to rise on the good, and sendeth rain on the just and the unjust." Even as God sends rain to good and bad people alike, so suffering comes to the good and the bad, in short to everyone. As a matter of fact, suffering is a wonderful grace and a great blessing, though disguised in a gloomy color. When one has faith, one can see that this is true. A person who is not a Christian becomes disappointed and disheartened through suffering and ends up in despair. A Christian, however, who has faith can conquer his suffering and find deep meaning in it.

There have been Christians, on the other hand, who have been defeated by suffering. They have despaired and have committed suicide. This has happened because all men, even Christians, are weak. As I thought of the Christians I have known who have been overcome by suffering, I suddenly realized that through suffering, God was calling me to a special witness. Every bishop as head of a diocese has been chosen by God to set an example to his people. I see now that God is calling me to show how a Christian acts in the face of adversity. I rejoice in this opportunity to witness to my Lord for the sake of other people.

I am very fond of writing Japanese poems called "*haiku*" to find comfort. I have found some comfort from them, and often been moved to tears in reading and writing them. I also love art, especially ancient Chinese art, and in moments of sadness have found comfort in the great works of art of ancient



China. These things, however, give me only a partial and temporary comfort in that they turn my thoughts for a while. But they do not give me final comfort. There is only one final comfort, namely the God whom I have met in the Incarnation.

Knowing that God loves us so much that He gives us even His own Son, I can trust God completely and obey Him in whatever He may ask. I know that God will support me in all my suffering. I know this because I know that God who gave His Son to suffer for us will meet me in my sufferings. Already He has met me in them and given me the sure and final comfort which He alone can give. Knowing this and knowing that it is to this witness that He has called me, I can drink my cup of suffering to the bottom and rejoice, because I do it for His sake and because He is with me.



# The Augustinian Catena

## CHAPTER XVIII

### *Of the good gifts of GOD*

But I, who commend myself into Thy hand, am the son of Thy handmaid, and offering my poor little thanksgiving unto Thee, I call to mind all the good gifts which Thou hast given me from my youth up, all through my life.

For I know that ingratitude greatly displeases Thee, for it is the root of all spiritual ills, a wind which burns and scorches up all good, obstructing the fount of divine mercy towards men, and when men die in this state of ingratitude, they do not attain to anything beyond the grave.

Therefore O Lord, I give thanks unto Thee, that I be not ungrateful to Thee, O my Deliverer, for delivering me.

For how often that dragon would have devoured me—but Thou, O Lord, hast snatched me out of his mouth.

For often have I sinned, and he was ready to swallow me up: but Thou, O Lord, hast defended me.

When I have done wickedly anything against Thee, when I have broken Thy commands, he has stood by, ready to carry me off to the infernal regions, but Thou hast prevented him. I have offended Thee, and Thou hast defended me.

Thou didst not fear Thee, yet Thou hast watched over me. I turned back from following after Thee, and gave myself away to my enemy, but Thou hast prevented him from taking me.

For Thou, O Lord my God, hast conferred benefits upon me, and I, wretched man that I am, have not recognized them.

Thou hast delivered me many times from the jaws of the devil, Thou hast snatched me out of the mouth of the lion, and hast, without my knowledge, brought me back from hell: for I had descended to the very gates of hell, but Thou hast held me back, that I should not enter therein.

3. For I drew near to the doors of death, and it was owing to Thee that they did not close upon me. Even from bodily death how often hast Thou saved me.

O my Saviour, when the pains of death came upon me, when I was in many perils on the sea, on dry land, from fire and sword, Thou hast delivered me in all dangers, standing by me, and saving me in Thy mercy.

For Thou didst know, O Lord, that if death had taken me then, hell would have received my soul, and I should have been eternally damned.

But Thy grace and Thy mercy prevented me, rescuing me from the death of the body and from the death of the soul, O Lord my God.

These, and many other kindnesses Thou hast showed me: and I was blind, and did not know, until Thou didst illumine me.

Now therefore, O Light of my soul, O Lord my God, my Life, by whom I live, the Light of my eyes, by whom I see, enlighten me, that I may know Thee.

For as I live by Thee, so I give Thee my thanks—poor and worthless as they be, and unequal to Thy benefits, yet such as my frailty has to offer, I offer them to Thee.

For Thou only art my God, my kind Creator, O Thou Lover of our souls, who hatest nothing that Thou hast made.

Behold I am the chief of sinners, whom Thou hast saved, to be an example to others of Thy great loving kindness, of Thy fatherly care.

4. I thank Thee for Thy great kindness, in that Thou hast rescued me from the nethermost hell, once, twice, thrice, a hundred times, a thousand times.

For I always should tend towards the lowest, didst Thou not always bring me back: for Thou couldst justly have damned me a thousand times, hadst Thou so desired.

But Thou, O Lover of souls, didst not so desire, but according to the patience of Thy great mercy, Thou hast borne with the sins of men.

And now I see this, O Lord my God, and know it by Thy light, and my soul melts away in thinking of Thy great mercy towards me.

For Thou hast delivered my soul from the nethermost hell, and hast brought me back to life again.

For I had died: but Thou hast wholly revived me. So then, it is due entirely to Thee that I am alive, and can offer myself wholly to Thee.

May my whole spirit, heart, body, my whole life be wholly Thine: Thou, who art my sweet Life, hast delivered me, and possessest me entirely. Thou hast entirely remade me, that Thou mightest have me entirely.

I will love Thee, therefore, O Lord my Strength, Thou art my ineffable exultation, and from henceforth I will live, not for myself, but for Thee.

My whole life, which was like to have perished in misery, has been quickened by Thy mercy, for Thou, O God, art merciful and pitiful, and great are Thy mercies to thousands of them which love Thy name.

5. For this cause, O Lord my God, my Sanctifier, Thou hast commanded in Thy law that I should love Thee with all my heart, with all my mind, with all my strength, and with all the most secret quintessence of my heart. For in every hour and every moment I enjoy the good things Thy mercy gives me.

For I should ever be ready to perish, didst Thou not uphold even me: I should ever be at the point of death, didst Thou not quicken me, and at every moment Thou bindest me closer to Thyself, pouring Thy benefits upon me.

For as there is no moment in which I do not benefit by Thy great loving-kindness, so there ought to be no moment in which I do not hold Thee in grateful remembrance, and love Thee with all my strength.

And even this I could not do if I were not enabled by Thee, from whom is every good gift.

And every perfect boon, coming down from the Father of lights, with whom is no variableness, neither shadow of turning.

For it is not due to our desire, nor to our own effort that we love Thee, but only because Thou hast mercy upon us.

For this is Thy gift, O Lord, from whom all good things come.

Thou commendest me to love Thee: Give what Thou commandest, and command what Thou wilt.

## CHAPTER XIX

### *Of the fervour of love, or charity*

1. I love Thee, O Lord my God, and long to love Thee ever more and more, because Thou in very truth, art sweeter than honey, more nourishing than milk, and brighter than any light: more dear art Thou to me than any gold, or silver, or precious stone.

For whatever I used to do in the world was displeasing compared with the sweetness of Thy love, and the beauty of Thy house which I have come to love.

O Fire, that burnest, and never goest out, O Love ever fervent, that never grows cold, enkindle me!

Let me be afire in Thee, that I may love Thee only.

He who loves Thee, and along with Thee loves anything else besides, loves Thee so much the less, except he love it for Thy sake.

I will love Thee, O Lord, because Thou first hast loved me.

And where am I to find words to express the wonders of Thy great love towards me, and the innumerable benefits whereof Thou hast nourished me from my youth up?

2. For truly, after the initial benefit of creation, when, in the beginning, Thou made me out of nothing in Thine own image, honouring and exalting me above all



other creatures that Thou hast made, ennobling me with the light of Thy known will, which Thou hast impressed as a signet upon my heart, by which Thou hast distinguished me from senseless creatures, and from brute beasts, and made me but little lower than the angels . . . even that was not enough in the eyes of Thy divine Majesty, but by the ordinary and extraordinary and unparallelled gifts of Thy loving kindness, Thou hast continually nourished me, and as a little tender child, Thou hast held me to the breast of Thy consolations, and fed and comforted me.

And in order that I might serve Thee with my whole strength, Thou hast devoted all else that Thou hast created to my use.

## CHAPTER XX

*How GOD has put all things at the service of men*

1. Thou hast put all things under the feet of man, in order that man should make himself wholly subject to Thee.  
And man has the dominion over all Thy works, in order that he himself should be wholly under Thy dominion.  
For as Thou hast created all exterior things for the body, so indeed hast Thou created the body for the sake of the soul, and the soul for Thyself, that it should devote itself to Thee alone and love Thee only.  
For Thee it possesses for solace, but inferior things merely for utility.  
For everything under heaven is inferior to the human soul, which was made that it might possess, on a higher plane, that perfection in the possession of which it should find its beatitude.  
And if it cleaves to this aim, rising above the attachments to all lower mutable things, it shall see, in the serenity of eternal tranquillity, the vision of that supreme Majesty, whose likeness it longs to attain.  
For then it shall enjoy in the house of the Lord, such excellent blessings, in com-

parison with which all that we can enjoy here is to be computed as nothing.

For eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God has prepared for them that love Him.

Of a truth, O Lord, Thou art about to give all these things to the soul of man, for so indeed, Thou dost rejoice the soul of Thy servant every day, O Thou Lover of souls.

2. Why should I marvel at this, O Lord my God?

For in this way Thou honourest Thine own image, and the likeness in which man was created.

For Thou hast given to our body, although hitherto it is corruptible and ignoble, the light of heaven that it may see, by means of Thine indefatigable servants, the sun and moon, who by Thy precept, serve Thy children diligently day and night throughout the ages:

That it may breathe, Thou hast lavished upon it the purity of the air:

That it may hear, Thou hast given variety of sounds:

That it may smell, the fragrance of all sweet odours:

For its taste, Thou hast given it diversities of savours:

That it may touch, Thou hast given to all things corporeal substance:

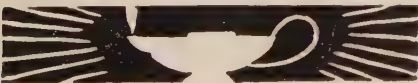
For the help of its necessities Thou hast provided beasts of burden; and birds of the air, the fishes of the sea, and the fruits of the earth for its refreshment.

And for the correction of every single one of its ills, Thou hast given medicines out of the earth. Thou hast provided a separate remedy for every single ill, for Thou art merciful and pitiful, and knowest whereof we are made, O Maker, for as clay in Thy hands are we.

## CHAPTER XXI

*How by considering temporal benefits the greatness of heavenly delights may be understood*

1. Let Thy loving mercy be manifested to me, and I beseech Thee, enlighten me ever



more and more by Thy great light, that it may be ever more and more clear to me. For from these least things we get to understand the great, and from the visible, Thine invisible things, O Lord, Holy God, our good Creator.

For if, O my Lord, Thou hast prepared for our ignoble, worthless, and contemptible body, such great and innumerable benefits, in the air, in the sky, in the earth, in the sea, in light and darkness, in heat and shade, in dew and shower, in wind and rain, in birds and fishes, in animals and in trees, in herbs and in the manifold seeds of the earth, and by the successive ministrations to us of all Thy creatures according to the seasons to alleviate our distresses, how much more, I wonder, and how great and innumerable will be the good things that Thou hast prepared for them that love Thee, in the heavenly country, where we shall see Thee, face to face?

If Thou hast done so much for us in our prison-house, what wilt Thou do for us in the palace?

2. Great and without number are Thy works, O Lord, King of Heaven.

And if the things that Thou givest now, to the righteous in common with the ungodly, are so good and so delightful,

what in the future will those be that Thou hast reserved entirely for the godly alone?

And if Thy gifts, given to friend and foe alike, be so many and so varied, how wonderfully great and how innumerable how fair and how pleasant must those be which Thou wilt lavish upon Thy friends alone?

If Thou givest such solace in the day of mourning what wilt Thou not confer in the day of the nuptials?

If the land of exile contains such delights what will the fatherland contain?

Eye hath not seen, O Lord, apart from Thee, what things Thou hast prepared for them that love Thee.

For as the greatness of Thy Majesty, so is the greatness of Thy goodness which Thou hast laid up in Thy secret place for them that fear Thee.

3. For great art Thou, O Lord my God, and incomprehensible, neither is there an end of Thy greatness, nor can Thy wisdom be weighed nor Thy loving kindness measured: nor is there any measure, number, or end of Thy favour.

For Thy gifts are as great as Thou Thyself art, For Thou Thyself art the reward and recompense of all who fight lawfully for Thee.



CORONATION—SCHOOL OF DELLA ROBBIAS



## Book Reviews

THE DEVIL'S HUNTING GROUNDS  
A COLD WAR IN HELL. Both books  
by Harry Blamires. (Longmans, Green  
Co.: New York, 1954 and 1955) pp. 162  
and 198 respectively. Cloth. \$2.00.

Here is good spiritual reading from a  
British angle! Both books have the same  
characters in it, but you do not have to read  
the first before the second to get the mean-  
ing; each is an entity in itself. Mr. Blamires  
Senior Lecturer in English at King Al-  
d's College, Winchester, is an authority  
on religion, education, and is convinced that it must  
have a religious basis. As a result, we have  
well-written works which are pungent, spicy  
and artful. The first book gets off to a  
rather slow start (don't let this stop you!),  
but the rest is full of action, repartee and  
comic situations.

You will find yourself one moment chuckl-  
ing at the ridiculous Archdeacon and Mrs.  
Templecombe with all their pretentious front  
to the heavenly courts and the next moment  
feel rather uncomfortable when another  
individual much like yourself fares no better  
before the angelic tribunal.

Much of the scene in the second volume  
is laid in the nether regions and I am sure  
every reader will get a new appreciation of  
what goes on there. We often hear the  
world's attitude to Church-going; it is re-  
freshing to be presented with the diabolical  
view-point! Either or both of these books  
can be used to advantage in private or cor-  
porate study.

It should be noted that these two books  
were chosen by the Episcopal Book Club,  
whose address may be found in the adver-  
tising section of this magazine. They are  
doing good work in bringing important  
works before the Episcopal reading public.

—S. J. A.

MARTIN DE PORRES, HERO, by Claire  
Kuchet Bishop. (Boston: Houghton Mifflin  
Co., 1954) pp. 120. Cloth. \$2.50.

This is a delightful book about a South  
American Negro saint who needs to be much  
better known. It is primarily for children



but can be read with advantage by adults.  
In fact, I would suggest it for family reading.  
The format, print and the drawings by Jean  
Charlot make it appealing just to look at  
—which is always point number one in as-  
sessing children's books.

Maybe some parents will hesitate to ex-  
pose their children to some of the obviously  
miraculous events in Martin's life. But they  
are no more unbelievable than the antics of  
Superman. If we let our sons and daughters  
devour the modern comic-strip type of liter-  
ature without qualms, why should we hold  
back when it comes to accounts of God's  
supermen? At any rate, the Pan American  
Congress of Pharmacists were sufficiently  
impressed by Martin to choose him as their  
Patron in 1951.

—S. J. A.

GO PREACH! Edited by Theodore O.  
Wedel and George W. R. MacCray. (Green-  
wich, Connecticut: The Seabury Press,  
1954) pp. ix + 242. Cloth. \$3.50.

The subtitle on this book is *Thirty Ser-  
mons for the Laity*. It actually is a collection  
made up from a number of sermons which  
have been issued for Layreaders by the Pre-  
siding Bishop's Committee on Laymen's  
Work since 1944. But it by no means needs  
to be restricted in its use to laymen alone;  
many of the clergy will find plenty of food for  
thought—and for their own sermons! The  
two editors have a great deal of experience  
behind them: Canon Wedel is the Warden

of the College of Preachers in Washington, D. C.; the Rev. George MacCray is Associate Director of the Committee already referred to. And they have done a good job in culling out representative sermons.

The volume is divided into two parts: Part I has eighteen sermons based upon the Christian Year; Part II has twelve sermons based upon Great Themes. These last include such items as Missions, Sin, the Christian Home, Money Education and Prayer. It is most interesting to note the differences of emphasis and style amongst the various contributors. Some of the factors influencing these differences can be traced in the brief biographies which precede each sermon. The seminary professor does not preach like the missionary bishop, and vice versa! This reviewer would like to have seen more than one sermon given on a theme, just so that layreaders and others could study profitably different ways in which material of the same nature can be handled and developed. Maybe a future book of sermons from Seabury Press might attend to this.

Since the preaching of sermons is within the sphere of influence of God the Holy Spirit, it is unfortunate that He has received such poor treatment in a couple of cases. The sermon for Whitsunday, contributed by Bishop Melcher of Central Brazil, consistently refers to God the Holy Ghost as "it" (pp. 105 & 106). Knowing the careful thinking

of Dr. Salmon, we wonder if the slip in the same direction in his sermon for Advent is not due to interpolated commas. A sentence on page 14 reads: "Inspiration is the influence of God, the Holy Ghost, on the mind and heart and will of man." These commas put "the Holy Ghost" in apposition to "influence." If they are left out, we find that inspiration is the influence of God the Holy Ghost; which makes a neat definition.

It is really gratuitous to express one's own preferences of such sermons which maintain generally a high standard, but we would like to commend the God-centeredness of the Rogation sermon by the Rev. Harvey D. Butterfield, with its catchy title, "Planting Peas or Planning Peace"; and the excellent handling of the difficult reconciliation of patriotic and religious feelings as expressed in Bishop Kellogg's sermon for Independence Day. It is so easy to over-emphasize one side at the expense of the other.

—S. J. A.

THE CHURCH SCHOOL HYMNAL  
(New York: Morehouse-Gorham Co., 1955)  
Harmony edition, plastic, \$2.95. Melody edition, paper, 90c.

This recently published hymnal is printed with "melody book" and "harmony book." It has a good format, and a good selection of hymns, both seasonal and general, for use in the Church School.

## Guild of Associates Begun

A long-awaited guild to co-ordinate the Associates to Religious Orders of the Episcopal Church in the Diocese of Oregon came into formal existence at two organizational meetings held in St. Stephen's Cathedral, St. Monica's Day (May 4th) and St. Augustine's Day (May 5th).

Chairmaned by Miss Jean Hunter, who plans to test her vocation by becoming a postulant in the Order of the Holy Spirit, New York City, the meetings included representative Associates from the Community of St. Mary, Community of the Sisters of St. John Baptist, Tertiaries of St. Francis, the Sisters of the Holy Nativity, the Community of the Way of the Cross, Order

of the Holy Cross and Sisters of St. Helena, and Order of the Holy Spirit.

Aims of the Guild were set forth as the spread of knowledge with regard to Anglican Orders of Religious and the fostering of Anglican vocations.

Four Quiet Days and/or Retreats are to be sponsored annually. Consent of the Bishop to the forming of the Guild was read at both the evening and afternoon sessions. —Taken from Vol. 1, No. 1, of BENEDICTUS, a two-paged mimeographed leaflet published by The Guild of Associates, 143 S. W. 13th Avenue, Portland 1, Oregon. May God prosper this new group and the work.





### Notes

*Father Superior* had a small operation in May, spent a couple of weeks recuperating and then was back on the job in June. He led a number of conferences and business

appointments and then left for the South on the Feast of Corpus Christi after greeting our guests who were present on that day.

*Father Turkington* concluded his visitation to Saint Andrew's School in Tennessee on June 5th. He then conducted an Associates' Retreat for the Order of Saint Helena at Versailles, Kentucky, June 10-12, and another Retreat for the Girls' Friendly Society at their Holiday House, Canaan, Conn., over the weekend of the 18th.

*Bishop Campbell* held many confirmations for the Diocese of New York, as follows: Grace Church, Nyack, and Saint Paul's Church, Spring Valley, June 5; Saint John's Church, Monticello, and Good Shepherd, Greenwood Lake, June 12; the Church of the Holy Communion, Lake Mahopac, and Saint Luke's Church, Somers, June 19. He also took part in the American Church Union Conference held at Valley Forge Academy, Wayne, Penna., June 6 to 8.

*Father Atkinson* preached the Commencement Sermon at Saint Mary's School, Peekskill, N. Y., on June 5 and later the same day gave a talk on the Liberian Mission to a group in Hastings-on-Hudson. He preached at Saint Augustine's Church, Yonkers, N. Y., on June 12, and then left for appointments in Hamilton and Toronto, Canada.

*Father Hawkins* has been kept very busy as Guest Master, but managed to include an appointment at Trinity Church, Southport, Vermont, where he conducted a Quiet Day, June 22.

*Father Harris* took services and preached at Trinity Church, Saugerties, N. Y., on June 12, and then proceeded to Montreal and Quebec, Canada.

*Father Bicknell* is at Spofford, New Hampshire, as Chaplain of the summer camp for children under the direction of the Order of Saint Anne.

*Father Packard* gave the address at Prize Day, South Kent School, Conn., June 9; conducted a retreat here at Holy Cross for a group of men from Mohawk; and then acted as Chaplain at two summer conferences: Valley Forge, June 19 to 25, and Keuka, June 26 to 31.

*Father Adams* conducted a retreat for associates of the Order of Saint Helena at

Newburgh, June 1 to 4. He then conducted two more retreats at the Convent of All Saints' Sisters of the Poor, Catonsville, Maryland—one for the Sisters themselves and one for a group of ladies from Frostburg—June 19 to 23. So as not to leave the men out, Father Adams then went to Frostburg where he preached on June 26.

*Father Taylor* came up from the Deep South, i. e., Saint Andrew's School, in order to join the staff of the Valley Forge Conference held at Wayne, Penna., June 19 to 25.

## July

We hope to have a bit of a breather at Holy Cross during the month of July. Most of the Professed Fathers return at this time, but they will find plenty to do. Most of the routine work around the monastery is ordinarily taken care of by the Novitiate. But, once a year, we try to give the Novices a break from the regular routine. Father Patterson has very kindly invited the Novice Master and the Novices to spend a ten-day period at Kent School. During this time they will attend daily Mass, say their Offices together in the beautiful school chapel, and



make the required meditation, but there further responsibilities cease: no cleaning, no study, no Press, kitchen or garden work. Somebody else will have to see that bells are rung on time and that the week's supply of clothes, sheets, towels, etc., are in the proper places. Maybe the Professed Monks at West Park, with all these details to attend to, will recall the happy care-free days of their own Novitiate—but we doubt it. Most likely they will be only too happy to see the fledglings return to the home nest!

Then, in the middle of July, we all, Professed and Novitiate, settle down to a family concern: our annual Long Retreat. As the Father Superior is conducting it this year, it will be truly a family gathering. During this time we have no appointments and no guests at the monastery.

The Long Retreat is followed by the Annual Chapter of the Order early in August. After that, the Fathers and Brothers disperse once more to their various stations and appointments. But we all look forward to this getting together once a year. It is a time of spiritual and physical and mental refreshment. Please pray for our Retreat and Chapter. We will be remembering you too.



## African Appointments

Yes, even the Bolahun House has appointments now. Last year Father Atkinson went to the Gold Coast to speak at their synod and also to conduct the annual retreat of the Sisters of the Order of the Holy Paraclete. This is an English Order with headquarters at Whitby, Yorkshire. They run three schools in the Gold Coast: Tampong, Accra and Cape Coast. Just near the last-named is the famous Elmina Castle which Christopher Columbus helped to build many years before he came to America. Both the Sisters and we were so happy to have this contact with another Religious Order that we are going to try to make it a yearly event. This year the Prior, Father Parsell, is sending over Father Gill to conduct the Sisters' retreat.

At Mampong the Sisters have a large girls' school, a teachers' training college and a maternity hospital. This is right in the center of Ashanti country, about 34 miles north of Ashanti. It is about the same distance from the coast as is our Bolahun Mission, but on the Gold Coast they have fine paved roads reaching away into the interior. In August all the Sisters of the Holy Paraclete gather together from the other stations to Mampong and enjoy this time of quiet and spiritual refreshment. This is possible as the students are away for their mid-year vacation at this time.



We hope to give you in future issues more news, not only of the Order of the Holy Paraclete, but of all the Church's work in that part of West Africa. The former Bishop of Accra, the Right Reverend John Sydney Daly, was appointed in April by the Archbishop of Canterbury to be the new Bishop in Korea.

## At West Park

On the whole we have been having wonderful weather in the Hudson Valley, but something slipped on the Feast of Corpus Christi. It rained. As usual, we had planned an outdoor procession after the High Mass, to be followed by a picnic luncheon on the grounds. Well, plans had to be changed, but spirits were not dampened. Bishop Campbell celebrated High Mass at the faldstool, assisted by Father Whittemore and Father Adams as Deacon and Subdeacon respectively. Our little chapel was crowded with upwards of a hundred guests. As a matter of fact, the women's gallery was not equal to it all and some of the Sisters and other lady visitors had to overflow into the back part of the men's ante-chapel. The Solemn Procession had to remain indoors and took a course through the halls by the Press and into the library where an altar was used for the Station. Since ladies are not permitted within the monastery, they had to remain in the chapel, but they joined lustily in the singing at the beginning and end of the procession.

Afterwards a happy social time was enjoyed by all. We had to arrange two sections for the picnickers: one in the Holy Cross Press for a mixed group; one in the library for men only. This is always a joyous event when the monks and their friends meet together to worship and do homage to our Blessed Lord in His Sacramental Presence.

No doubt some of those present wondered at the hammerings and noises which came up from the crypt shortly before the Mass began. A group of workmen have taken over down there to do some much-needed repair work. Many of our visitors have remarked over the years at the unfinished appearance of the crypt chapels. Since the tomb of our



beloved Founder is down there in Saint Michael's Chapel, we too, have often wanted to improve it, but the lack of funds held us up. Another source of complaint has been the damp cold floors of cement. Of course, monks' knees are supposed to be inured to that sort of thing, but it has been quite hard on guests. Such guests, who have suffered in the past, will be glad to hear that we are now having a new tile floor laid which will also have radiant heating. This will be a stroke of economy in the right direction as dampness has taken a decided toll on fabrics and woodwork in the past—as well as on guests' knees!

Many and strange have been the rumblings which have reached our ears from those nether regions, but the workmen have been most co-operative in doing only quiet jobs during services in the main chapel above. However, there have been a few complications. When the Novices were having their monthly retreat on June 7, we neglected to tell the foreman that we would be having Holy Hour in the evening. However, we did not mind the noises from below—the organist just played louder. But we did not know that the workmen would be running a power saw on the same circuit as the organ and the chancel lights. That blew a fuse. The lights went out (leaving only the soft glow of the candles on the altar) and the organ stopped—the suddenness of it almost made our hearts stop too. Maybe it was just as well we did not hear what the user of the power saw had to say.

Since we can no longer use the crypt chapels, we have had to distribute altars throughout the house. There are nine altars in the monastery and each resident priest says Mass daily. Usually this means that each altar is used twice. Needless to say there has been a good deal of confusion with all the moving. A Father, who left the house before the change, comes back and finds himself listed to say Mass at Saint Katherine's altar. But he cannot find Saint Katherine's! How is he to know that it now is the altar in the entrance porch; or that Saint Helena's is in the library; and that Saint Dominic has been moved to the Reception Room?

### Nippon Seikokai

A number of people who read Bishop

Sasaki's THOUGHTS ON THE DEATH OF MY SON in the Summer 1954 issue of *Japan Missions* felt that we ought to print it too. We felt the same way. So we are happy to bring this moving article to you. Our thanks are due both to Bishop Sasaki and Charles E. Perry, Editor of *Japan Missions* for their gracious permission to reprint it.

Mr. Perry was kind enough to send a biographical sketch of the Bishop's life:

"Bishop Jiro Sasaki was born in 1885; received his theological training at Holy Trinity Divinity School, Tokyo, followed by three years in the U. S. A., (1913-16) where he studied and received his B. D. from Berkeley Divinity School, New Haven. He has been Bishop of Kyoto since 1941. In Japan the Bishop is a well-known expert on Japanese and Chinese curios and works of art, especially painting. He also is nationally known in poetry circles as a composer of *haiku*, a seventeen syllable poem. He and a very few others have succeeded in employing this poetic technique to express Christian thoughts—it traditionally has been a secular vehicle of expression, although some Zen Buddhists have employed it."

Another communication from Mr. Perry should also be of interest to our readers:

### Japanese Church Directory

A 68 page *Directory of the Nippon Seikokai* (the Episcopal Church in Japan), corrected to March 1955, is now available for thirty-five cents a copy (three copies for one dollar), post-paid.

The Directory not only lists all the parishes of the Japanese Church with their respective sizes, but also gives a complete roster of Japanese clergy and Church workers and their addresses. A separate section gives the names (92 in all) and addresses of all foreign missionaries of the American, English and Canadian Churches at present working in Japan.

Remittances with orders may be sent to *Japan Missions*, 19 Akashi-cho, Chuo-ku, Tokyo, Japan.



# An Ordo of Worship and Intercession July - August 1955

- 16 *Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for chaplains in the armed forces*
- 17 *6th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for reconciliation of enemies and growth in charity*
- 18 *Monday G Mass of Trinity vi col 2) of the Saints 3) for the faithful departed 4) ad lib—for the Priests Associate*
- 19 *St. Vincent de Paul C Double W gl—for the Oblates of Mount Calvary*
- 20 *St. Margaret of Antioch VM Simple R gl col 2) of the Saints 3) ad lib—for the Order of Saint Helena*
- 21 *Thursday G Mass of Trinity vi col 2) of the Saints 3) ad lib—for the Companions of the Order of the Holy Cross*
- 22 *St. Mary Magdalene Gr Double W gl cr—for perseverance of penitents*
- 23 *Vigil of St. James V col 2) of St. Mary 3) for the Church or Bishop—for the bishops of the Church*
- 24 *7th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for the poor and unemployed*
- 25 *St. James Ap Double II Cl R gl cr pref of Apostles—for Christian missions*
- 26 *SS Joachim and Anne Gr Double W gl—for the Order of Saint Anne*
- 27 *Wednesday G Mass of Trinity vii col 2) of the Saints 3) ad lib—for Christian reunion*
- 28 *Thursday G Mass as on July 27—for the Seminarists Associate*
- 29 *St. Martha V Simple W gl col 2) of the Saints 3) ad lib—for the American Church Union*
- 30 *Of St. Mary Simple W Mass as on July 16—for the Confraternity of the Love of God*
- 31 *8th Sunday after Trinity Semidouble G gl col 2) St. Ignatius Loyola C cr pref of Trinity—for Christian authors, teachers, and editors*
- August 1 *St. Peter in Chains Gr Double W gl col 2) St. Paul cr pref of Apostles—for the persecuted*
- 2 *Tuesday G Mass of Trinity viii col 2) of the Saints 3) for the faithful departed 4) ad lib—for Saint Andrew's School*
- 3 *Wednesday G Mass of Trinity viii col 2) of the Saints 3) ad lib—for the return of the lapsed*
- 4 *St. Dominic C Gr Double W gl—for guidance to the General Convention*
- 5 *St. Oswald KM Double R gl—for all Christian Rulers*
- 6 *Transfiguration of Our Lord Double II Cl W gl cr prop pref—for the Community of the Transfiguration*
- 7 *Holy Name of Jesus Double II Cl W gl col 2) Trinity ix cr pref as on Purification LG Sunday—for the Community of the Holy Name*
- 8 *Monday G Mass of Trinity ix col 2) of the Saints 3) ad lib—for the Liberian Mission*
- 9 *Tuesday G Mass as on August 8—for the Confraternity of the Christian Life*
- 10 *St. Lawrence M Gr Double R gl—for Mount Calvary Priory*
- 11 *Thursday G Mass as on August 8—for the faithful departed*
- 12 *St. Clare V Double W gl—for the Poor Clares of Reparation*
- 13 *Vigil of the Assumption BVM V col 2) of the Holy Spirit 3) for the Church or Bishop—for world peace*
- 14 *10th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for schools of prayer, especially those conducted by the Order*
- 15 *Assumption BVM Double I Cl W gl cr pref BVM through Octave unless otherwise directed—for vocations to the religious life*
- 16 *Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—for Christian family life*

## . . . Press Notes . . .

I hope I did not leave you in too much of a whirl in my notes of last month. We are still going round and round the regular routine and are really happy that so many orders for books and some new subscriptions to the Magazine are coming in. And, of course, we cannot fail to thank those who have remitted on the invoices so promptly. We need all the ready cash we can get, as we operate on a very low margin. Our bills must be paid, too.

There are always some interesting questions in the correspondence and at times a number on the same subject come at one time. The subject of "Confession" is the prominent one right now. These questions indicate an interest in "what will it do", rather than controversy over it. Because there were so many of these questions lately, I call your attention to the announcement on the back cover about the book by The Fr. Superior. Our list of Publications gives the titles of other books on this subject.

The All Saints' Chronicle, of Dorchester, Massachusetts, in a recent issue had a paragraph, "When will Vestries realize that the most important thing, as well as the loveliest, that happens on any Sunday morning in any Parish Church is the worship of the children?" That is true—but after all my years of experience as a parish priest, I wonder if the Vestries realize how lovely a Sunday morning would be with all of the Vestry worshipping in the Church? (Maybe your parish is different!)

With all the work that we find to do in our

office, we are conscious of the lovely part of God's world we are privileged to live in. The gardens about the Monastery are not elaborate, formal or conventional. We have just what some of us find the time to take care of and keep in neat order. The azaleas bed planned by Fr. Gunn has been a riot of color for weeks and the last variety has just about faded away. Then come the other plants in due season, so that there is always a bit of color no matter in what direction you look. And of course there is the fascination of just sitting on the lawn and watching the river. What is so attractive about a river flowing by? Many hours have I spent watching "Old Man River" with all its changing color from clear to mud. And now the Hudson—with its steady color and the rising and fall of the tide. The steamers and freighters ply up and down day and night. Ships from far off lands, that carry thousands to those lands and their peoples and it makes one wonder if those peoples know the glory and happiness of a Christian way of life. All about us are the evidences of our merciful God and after a period of such rest and meditation one can again go back to the "grind" of office routine with renewed courage and strength. This "renewing" of spirit, mind, and health is available to all of you if you will come and visit. It does something for all of the members of our "family" to have you come in occasionally.

In the meantime, like Peter of old, I am going fishing—they are running now.

Pray for us, as we pray for you.